

The Hartford Seminary Foundation

BULLETIN

EDITORIAL COMMITTEE

MATTHEW SPINKA

RUTH S. CONANT

EDWIN ELLIOTT CALVERLEY

Number 2

December, 1946

TABLE OF CONTENTS

	Page
CHARGE TO THE GRADUATING CLASS <i>Russell Henry Stafford</i>	3
A MEDITATION ON MOUNT HERMON <i>Alford Carleton</i>	9
ON GOING A JOURNEY . . . <i>Paul Ross Lynn</i>	12
FACULTY NOTES	15
RECOMMENDED NEW BOOKS	21
ALUMNI LETTERS	25

CHARGE TO THE GRADUATING CLASS

RUSSELL HENRY STAFFORD

May 22, 1946

Be Strong

"Finally, be strong in the Lord."

Ephesians 6:10

IF IT was not St. Paul who wrote the Epistle to the Ephesians, as some have contended, I for one shall be hard to convince. For it has the true Pauline tang. And it remains after nineteen centuries so personal and direct that it reads like a letter written to us yesterday. If that is so, it has arrived just in time for this Commencement. And no word from any source could be more appropriate to the present occasion than this first clause of the stirring final section.

St. Paul has poured out all his wisdom in the body of the letter. From now on it rests with the other side what will come of it. So he sums up in a challenge: "Finally," or "For the rest"—it is up to you: "Be strong in the Lord." In just that way, speaking for the teachers of this institution collectively, I remind the men and women now being graduated that there is nothing more the faculty can do for them. They have done their utmost and given their best. From here on you are on your own. Be strong!

That injunction introduces perhaps the most magnificent of all those military metaphors with which the Apostle liked to point his counsel. For he knew that Christians would then and always have to fight to make their faith prevail. We must not be deceived by his references to principalities and powers and spiritual hosts of wickedness in the heavenly places into inferring that he was thinking of discarnate evil spirits. With the active part of his mind he was probably not a believer in demons, save as metaphors for "the mind of the flesh," which he tells us is "enmity

against God." But a colouring of that superstition belonged, as it were, to the interior decoration of even the best minds in his day, especially in the Levant. And that colouring is useful here in giving picturesque tone to his essential thought, which is that the Christian's warfare is not on the physical plane but in the realm of ideas. This will not seem a toning down to anyone who understands what terrible force, for good or ill, resides actually in ideas. Ours is a warfare of good ideas against bad ideas; of ideas with tested thought content against ideas that do little more than reflect dark biological urges; and of behaviour-patterns concordant with truth against behaviour-patterns embodying the reckless demonic lie that in this world it is every man for himself, so we must get what we can while the getting is good, because we are no more than our bodies, so when they are dead we are dead.

If anybody here thinks that this spiritual warfare has grown any easier since St. Paul's generation, he had better abandon the fight before he gets into it; for he is already beaten. If anybody thinks that the world has improved in the interval—remembering that by "the world" St. Paul regularly means the complex of the folkways of average men acting on average motives—then either he has never done any noticing at all; or else he wore smoked glasses when he studied ancient history; or else he is wearing rose-tinted glasses as he watches modern history unrolling. You and I are in for a fight, if we mean business as Christians in the twentieth century. It is a stiff fight, and all the stiffer for being a subtle one against insidious foes, including our own impulses. It behooves us to be strong.

The advice comes to us from the right quarter, too, to make it acceptable. It sounds better from this Apostle than it would have done from Our Blessed Lord himself. I don't recall that Jesus ever said just this; it might have sounded condescending from one so strong in his own nature. But St. Paul was pretty much like the rest of us.

He was a many-sided man; and who is not? His many-sidedness is not enigmatic and entrancing, like that of Jesus; it is transparent, and sometimes rather depressing. He never got beyond being peevish and boastful by fits and starts. He was a bit of a hypochondriac. In some of his theological improvisations he did little more than to turn Pharisaism upside down, and set a cross on top. And yet—can anyone meet this man, even in a book, without feeling drawn to him; and liking him the more, it may be, for the very shortcomings he so heroically transcends?

And he was strong. He made himself strong, in the power of Christ's spirit indwelling him. He drove his ailing body through physical ordeals that might have floored a Hercules. He raised his half-trained mind so far above its normal range that his weird commercial Greek, bristling with solecisms, became the vehicle of some of the sublimest concepts ever formed in human intelligence. He became so great a master of administration, and in multiform human relations, that, though probably no one in his time could have understood what we have since come to mean by a bishop, yet he remains the greatest bishop of the most diverse diocese in history, and the most effectual father in God to polyglot multitudes. He practiced what he preached. He has a right to tell us to be strong.

And what are the elements of strength which a Christian needs for his incessant warfare of true ideas and right motives against false ideas and wrong motives? The first element is strength of faith. For without this there can be no depth of loyalty to a cause which it is all too easy to desert without public announcement; nor any consistency in development of the other factors of strength also requisite.

Faith is not creed; nor is constancy in it fanaticism. Fanaticism is a weakness, the evidence of a one-track mind. Creed is a description of experience; and no description ever matches reality perfectly. Faith is the experience of which every honest creed is a description more or less faulty.

Faith is a gift of God. But it is a gift which God never withholds from anyone who puts himself in a position to receive it. And private devotion is that position. The very first requisite for our strength as Christians is that with as unflinching regularity as we eat and sleep we shall thoughtfully read the source documents of our sacred tradition—especially the Gospels, in which we meet Our Lord face to face; we shall talk to God intimately; and we shall think about Him, in contemplative mood, affectionately and trustfully, in order that we may take in as much as we can of what He means to us. No problem, theological, professional, or personal can ever daunt us, even before we have discovered its solution, while we maintain this practice. It is the exercise of which authentic religious experience, or faith, the fount and origin of our integrity, is the unflinching reward.

Second, we need strength of body; strength enough to carry on our work. That is what health means—not bodily perfection, but that the body shall be in such a state as to serve our end, for what we have to do, without getting in our way. It will do that much, even when we should be pretty uncomfortable if we took time off to dwell on our discomforts, provided we lay out our schedule of tasks with decent regard for our bodily limitations, objectively and without nervousness. It is a good thing to work out a routine of controlled diet, sufficient exercise, and the like, and stick to it until it becomes reflex, so that we never have to think about the body except in an emergency, and shall not be apprehending emergencies. This body is a beast to be driven, with only the kindness we show to domestic animals, and neither fear nor pampering. If we remember to treat it as a responsible farmer treats his livestock, no better and no worse, it will serve our purpose as long as we need it; which, thank God, will not be forever.

Third, we need strength of mind. By strength of mind, I do not mean stubbornness. Stubbornness, like fanaticism,

is a weakness. It is overdevelopment of the will at the expense of intelligence and kindness. Strength of mind means depth of insight, range of outlook, and flair in foresight. It is achieved by deliberate active attention to as many aspects of reality as we can possibly find time for, even when we have to drive ourselves against the grain of inclination.

That is a long way of saying what the one word "study" condenses. If you think your education is completed when you receive a diploma today, you have missed what all your teachers have been trying to teach you thus far. There is not one of them who would pretend to have done more than to show you how to study, and to give you an initial bibliography from which you are expected to branch out for yourselves.

If as religious leaders you are to have any word for the contemporary world, you must know what the keenest minds are thinking today along all lines of general interest; and you must keep abreast of the vanguard in your own special line. You need also to be acquainted with the best thought of the past, at first hand. And you must speak the language of secular civilization as well as the idiom of Zion, in order to relate the one effectively to the other. If you fail here you will be just another lazy bore in the pulpit, or a false alarm wherever you are.

It is a good rule to read through conscientiously and regularly at least one good quarterly review, like the *Hibbert Journal*; at least one substantial monthly, like the *Atlantic* or *Harper's*; at least one provocative weekly, like the *New Republic*; and not less than an average of one book of serious import every week, or fifty-two books each year, with such a distribution that not more than a quarter shall be in your own field, and perhaps a fifth or less shall be well chosen fiction.

Fourth, we need strength in human relations. Strength here means sympathy or fellow-feeling based on the closest acquaintance with the largest number of people possible of

all types, not just the types we find readily congenial. Sympathy issues in tact. Sympathy and tact informed with sober purpose for the enrichment of all the lives we touch, especially through kindling and confirming conscious contact with God in Christ—these together spell strength of religious leadership in its most vital aspect. Sympathy, tact, purpose, combined, are the ingredients for proceeding with the people under our influence "*suaviter in modo, fortiter in re*"—"smoothly in manner, strongly in matter"—and leading them through to where God wants them to come.

"Finally, be strong in the Lord." That is the solemn charge I lay on you, speaking for the corps of instruction which has directed your preparation for this hour, and borrowing my words from the first great pastoral counsellor of the Church Universal. Be strong in faith, in body, in mind, and in the art of friendship, for the task you will now confront. And take the measures necessary for achieving such strength; for it will not happen of itself. So doing, you will fulfill the calling of God to which have responded as His willing servants. And He will give you that kind and degree of success which shall best contribute to His purpose through your life, and get you ready for the nobler service in the larger life which lies beyond the life that now is.

A MEDITATION ON MOUNT HERMON

ALFORD CARLETON

A FEW nights ago I stood at evening on the slopes to the north of Mount Hermon. The distant desert was already dark in the east. At my feet the great oasis of vineyards and olive groves, watered by "Abana and Parpar, the rivers of Damascus," lay dark against the purpling brown of the surrounding plains, all details indistinct in the twilight. Out of the midst of the sea of green, however, there rose up to meet the sunlight a few slender minarets and towers. Here and there the light struck on red tile roofs. The ancient citadel towers, the dim line of The Street Called Straight, and the rough circuit of the Roman walls, could still be traced. And in the center of it all rose one great structure. It was a Roman Temple in the time of Paul, already venerable with age, the central shrine of "the oldest city of the world." Did he ever dream that it would, three centuries later, be consecrated a church, and have the Greek inscription, "Thy Kingdom, O Christ, is an everlasting Kingdom," cut around its dome? Certainly he could not have guessed that in yet another three centuries it would be made into the Mosque of the Omayyads, to serve thirteen centuries—and who knows how many more?—as the holy place of yet other worshippers of The One God.

Standing there I had, suddenly, a sense of new perspective. It was not a perspective of space, as when a man looks down from a mountain top to the villages of the plain. It was, rather, a perspective of time, with the centuries suddenly still. Elisha and Naaman, "captain of the host of the King of Syria"; Saul and Ananias; Constantine; John of Damascus; the caliphs and the sons of the desert—all became contemporaries. Men of all the ages were there,

Dr. Carleton is President of the Aleppo College in Syria; he is an alumnus of K.S.M., 1937 (Ph.D.).

struggling as we struggle against petty nationalism, against imperialism, against religions decayed into ritualism, and against the eternal weight of human ignorance, selfishness, and greed.

Seen in that perspective, the "progress" of each generation became but the effort of civilization and ethics, and culture and religion, to hold their own against the rolling tide of human life, flowing ever by at the rate of one generation every quarter of a century. It was the background that moved, while the scene stood still; much as in the staging of *The Green Pastures* the children of Israel marched, singing, on a treadmill in the center of the stage, while the scenery of "the wilderness" went by on rollers behind them. There in the distance lies the Roman gate, through which Saul was led in by the hand. Beside it is the wall, from which he was let down in a basket. The spires within the wall are of venerable churches, some dating back to the fourth or fifth century. That farther section of the city, around the churches, is still "the Christian Quarter," where priests and believers walk the streets of the ancient city. Schools and hospitals have grown up there, to minister to the needs of men. Yet essentially there has been no change through the centuries, and the church is still rowing up the current of human life only as fast as the generations flow by, from the cradle to the grave.

One could not help reflecting how buildings and hierarchies and institutions had been built up, as means to a noble end, and then their mere preservation had gradually become the end in itself. How just enough "converts" were gained from year to year and generation to generation to keep the buildings (or at least the smaller ones) filled on Sundays. How the church that had stood so bravely against persecution succumbed to ease and flattery. How the light burned so low that a humble seeker after God, in Arabia, turned to light his mighty torch at another flame. How the church stood silent and unresponsive when the Farther

East asked for teachers. In short, how the church went through the centuries bravely sheltering the flame, but unable to make it so shine before men that they, too, might glorify the Father. Jesus has been in the East, as in the West, "the man we cannot forget but we will not obey!"

As I stood there, and the lights came on in the growing dark, I had a sudden remembrance of raking and burning leaves, on an October evening in New England. The heap burns with a smouldering flame, giving out a dense cloud of smoke. It does not go out, but it never bursts into a clear and consuming fire. So I saw the church, through the ages, in that sudden time-perspective; and I went down the mountain with a deep resolve, so far as in me lies, to follow ever more closely in the path of the Pioneer of Life. We have the words of his teaching, but we miss the tune. We have yet to learn that sect and nationality have no place in Christianity. We have not yet been able to get past the church as an end in itself, to see it only as the means to nobler ends. Meanwhile new technology raises problems—and possibilities—the church never faced before.

A famous rowing coach in an English university used to define a good member of his crew as "the man who can row until he is too tired to pull another stroke, *and then sit up and begin to row.*" That spirit, alone, will give the Christian church the power needed to move up the river of life, faster than the flow of the generations, out into the broad reaches of the future.

Aleppo, Syria, May 28, 1946.

ON GOING A JOURNEY¹

PAUL ROSS LYNN

IN A FEW weeks the Seminary year will be completed and our Foundation family will be scattered, actually, across the face of the earth. Some go out to return, and some go never to return. Without stressing the nostalgia of these passing days (it has been said that anything done for the last time, even the using of the last match in its paper folder, holds a certain nostalgia), I would like to indicate that it is not readily possible spiritually to be more Christian after we have left these halls than we are right here on the campus—now. Now are we Christian, and it will appear what we shall be.

So many students come to our campus expecting the years of study will change them from bystanders to leaders of men. They are disappointed to discover we do not deal in a theological alchemy. We are not in existence to make leaders of men. Perhaps that is the goal of most graduate schools; but a graduate school of religion, such as ours, is not satisfied with such a secular goal for its students. To be a leader of men suggests certain superiorities, real or false, over our fellowmen; a certain proud flexing of our intellectual or spiritual muscles, as though we had just finished at an officers' training school and in bright new uniform were stepping forth to say, "Follow me."

Some of the faculty, I am sure, have very little concern in training leaders of men. Hitler was a leader of men. Like a pied piper he led men like rats, or dancing children, to a horrible doom. A man who leaves these halls this spring determined to be a leader of men has missed the whole point of the Christian calling.

The reason most of us are here is not because we are, or want to be, leaders of men. Quite the opposite, we are here because we are followers—followers of the Lord Jesus

¹ Chapel talk, May, 1946.

Christ. I hope I have said that plainly enough. I could put it in philosophical polysyllables; but I won't. Following Him has brought us here and will take us away from here; but wherever we go, that is the one thing that should become apparent to all men whom we meet, that we are followers of Christ.

A leader of men, like a good politician, must have a following. A follower of Christ sometimes must walk alone. A leader of men is determined to have men go his way. A follower of Christ is only determined to do the will of his Heavenly Father. "I am determined to know nothing but Jesus Christ and Him crucified." The question each of us raises as teacher or student rarely should be, "Are you going my way?" but, "Are you following Christ?"

That, I think, is the essence of our Christian calling; not to be leaders of men, but followers of Christ.

We drove down the river toward Middletown this Spring to a reception for a minister and his wife who were retiring from the active ministry. His church was saying good-bye with a rich, warm blessing. You would have needed your handkerchiefs while you observed their emotions. Denied children of their own, they had volunteered for the difficult missions of the church: rural California, Alaska, the Dakotas, New York, and Connecticut. Never a rich parish as the world considers riches: yet always an enriching ministry. No middle-age or old age apathy had touched them physically or spiritually. While close to the problems of the people they served, yet often they had to walk alone because as followers of Christ the frontiers of religion—war and peace, labor and industry, race relations and prejudice, secularism and the Christian gospel—made their way different from others! It was the steadfastly quiet, friendly, courageous way of followers who did not need to say, "I would be a witness for my Lord." They *were* a witness. From youth to old age followers of Christ, the itinerary did not matter. Their congregation and their

fellow ministers could only see in part, but they knew it, they felt it: that this minister and his wife were finishing their course and had kept the faith.

When students come to New England, they are sometimes struck by certain evidences of wealth and fine living. The fleshpots of Egypt, of good living, are here and they produce their temptation. For some, the old call of Christ begins to weaken. There is less willingness to say, "Where he leads me I will follow"; and in its place a man begins to plot a career. These students begin to develop in reverse order a certain Goldielocks philosophy—I shun the word theology. They say: "First I'll take a little church. Then I'll take a middle-sized church. And then, I'll take a great big bear of a church." Leaders of men naturally think that way. Or a man will make a new covenant with himself. "I came here intending to go on to India or China, or back home to my people, but first let me stay on in New England until I get just one more degree, or pay off my college debts, or until my father dies." In the eyes of the world, all this may sound wiser, but if it is at the cost of losing the sound of the call of Christ for you, it is not wise at all.

What then is the task of every Christian on going on a journey? The task of every Christian is to make clear the call of Christ for his own life, until through study and meditation and service, in mind and body and soul, he knows that more than anything else in life he would join this great fellowship, this communion of saints, the followers of Christ: a glorious band, on whom the Spirit came,

Who climb the steep ascent of heaven
Through peril, toil, and pain.

As we prepare to go our journeys, as followers of Christ, let our farewell be a prayer of aspiration, "O God, to us may grace be given, to follow in their train."

FACULTY NOTES

THEOLOGICAL SEMINARY

Dean van Dyke attended (with Mr. Lynn) a Conference on Field Work at Eastern Baptist Seminary in January, and (with the President) the biennial meeting of the American Association of Theological Schools at McCormick Seminary, Chicago, in June. He has spoken in recent months at many preparatory schools, and has fulfilled a week's engagement for Morning Prayer at Harvard University and for noon services at Kings Chapel, Boston. He is a Vice-President of the Hartford County Y. M. C. A., and a member of the Board of Governors of Hillyer Junior College.

Mr. Purdy (Hosmer Professor of New Testament) is spending a sabbatical semester on the estate of the Foxhowe Association (Buck Hill Falls, Pa.) of which he is the Director. His crowded speaking program in recent months has included sermons and other addresses at Poughkeepsie and Glens Falls, N. Y.; Torrington, Poquonock and New Britain, Conn.; and before the New England Yearly Meeting of Friends (June 20-24), the Commission on Worship of the Federal Council of Churches (May 1), and a Conference of Schwenkfelders, Brethren, Mennonite and Quaker churches at Pottstown, Pa. (June 29). He continues to serve as Chairman of the American Friends Fellowship Council, President of the Board of Trustees of Kingswood School (Hartford), and Chairman of the Committee in Charge of Moses Brown and Lincoln Schools (Providence, R. I.). Recent publications: "Biblical Theology and the Sermon on the Mount" (*Religion in Life*, Autumn 1946); "Jesus as His Followers Knew Him" (*Motive*, October 1946); "The Mysticism of John's Gospel" (*Friends Intelligencer*, September 1946); "The Gospel and Letters of John" (book pamphlet, published by Friends Central Bureau).

Mr. Johanson (Riley Professor of Christian Theology) is working with a group of scholars who are editing a series of Christian classics for translation into Chinese under the sponsorship of the Nanking Theological Seminary and the Board of Missions and Church Extension of the Methodist Church.

Mr. Schubert and *Mr. Löwith* are also engaged upon this important long-range project. *Mr. Johanson* is editing a volume on "Empirical Theology". He is also supplying the pulpit of the First Congregational Church in Winsted, Conn., during the illness of the Minister, the Rev. Herbert E. Brockner, H.T.S. 1935.

Mr. Spinka (Waldo Professor of Medieval, Reformation, and Modern Church History) spent two months in Czechoslovakia (July and August), where he received an honorary Th.D. degree from the Hus Czechoslovak Protestant Theological Faculty of Prague. He spoke at the Prague All Protestant Hus celebrations, on July 4; at the Academic Students' Conference at Brandys on July 6-7; and at several churches throughout the country, including the church served by Dr. F. M. Dobiáš, a graduate of the Seminary, at Pardubice, and at the ancient church of Martin-in-the-Wall in Prague, where, early in the fifteenth century, the communion in both kinds was administered for the first time. He also made a number of public addresses on "The Spiritual Foundations of America." He has spoken, since his return to the United States, at various churches and clubs on Russia and Czechoslovakia. Recent publications: 29 articles contributed to *Encyclopaedia of Religion*, ed. by Vergilius Ferm (Philosophical Library, 1946). "Eastern Orthodox Churches in America," *Encyclopedia Britannica*; "Christianity and the Churches," *The Interseminary Series*, IV, (New York, 1946); "The Religious Situation," *Yugoslavia*, a volume in United Nations Series, ed. by R. J. Kerner (University of California, Berkeley); "Za zeleznou oponou," in *Husuv Lid*, Chicago, September, 1946. Book reviews: Robert P. Casey, *Religion in Russia*, in *Crozer Quarterly*; Earl Morse Wilbur, *A History of Unitarianism*, in *Theology Today*, October, 1946; Franz Hildebrandt, *Melanchthon, Alien or Ally*, in *Christendom*, Winter, 1946. He has served on the Chinese Translation Committee of the Nanking Theological Seminary, and has edited a volume on "Berdyayev," for this project. He is also responsible for the volume on "Wyclif and Hus." He is President of The American Society of Church History for the current year.

Mr. Cook (Librarian and Professor of Bibliology) has left the service at the Christ Church Cathedral of Hartford where he had been a member of the staff for a number of years, and has become Assistant to the Rector at St. John's, West Hartford.

Mr. Schubert (Professor in New Testament) was absent from Hartford on service as visiting Professor of New Testament in the University of Chicago Divinity School through the Spring Quarter of that School, 1946. He is serving as Visiting Professor of New Testament in the Yale University Divinity School on Tuesdays and Thursdays through the current academic year. Papers read: "Urgent Tasks for New Testament Research," before the Chicago Society of Biblical Research (to be published in a forthcoming volume edited by the Society on *The Bible Today and Tomorrow*; "The Authenticity of Colossians," before the New Testament Club of the University of Chicago; "Not Ourselves but Christ," at the Chicago Theological Seminary; "Service versus Leadership," at McCormick Theological Seminary. Recent publications: "Eschatology and the Synoptic Gospels," in *The Journal of Bible and Religion*," August, 1946; book reviews in *Christendom* and other periodicals.

Mr. Chakerian (Graham Taylor Professor of Social Ethics) served as Visiting Professor of Sociology in the University of Connecticut during the second semester of 1945-46; also as lecturer in Christian Ethics at Wellesley College during the first semester of 1946-47. He has also served as Chairman of the Editorial Board of Connecticut State Prison Association, the Research Consultant of the Greater Hartford Community Council, Chairman of the Reorganization Committee of the Connecticut Council of Churches, Chairman of Planning Committee Division of Social Service, Greater Hartford Federation of Churches, Consultant on Social Legislation, Legislative Committee, American Association of Church Social Workers. He has published "Social Trends in Greater Hartford" in the *Greater Hartford Community Council Bulletin*, series A, number 1, 1946; and "A Study of Families Using the Day Care Center Program," *Ibid.*, Series B, number 1. He has attended and participated at many professional meetings, and has read a paper on "The Neighborhood in Social and Religious Work" at the meeting of the National Federation of Settlements, Niagara, Ontario, May, 1946; and a paper on "The Neighborhood as a Factor in Crime Prevention" at the National Conference of Social Work in Buffalo, May, 1946.

Mr. Löwith (Associate Professor in the Philosophy of Religion) has recently attended the annual meetings of the American Philo-

sophical Association and of the American Theological Society. He contributed an article on "The Theological Background of the Philosophy of History" to *Social Research*, March, 1946.

Mr. Hartzler (Lecturer in the Department of Systematic Theology) has been preaching and lecturing widely through the Middle West in recent months. He is the author of a new book, *The Supremacy of Christianity* (The Mennonite Book Concern, Berne, Indiana, 1946).

SCHOOL OF RELIGIOUS EDUCATION

Dean Wells has lectured before a wide variety of organizations in the Hartford area this year. He is Chairman of Academic Studies in the College Department of the Hartt School of Music, President of the Greater Hartford Community Chest and Council, Director of Union Settlement and of the Mental Hygiene Society of Connecticut, and a member of the Board of Education of the City of Hartford. His column, "Men and Manners," in the *Hartford Daily Times*, is widely read.

Miss Baxter (Professor of Education) has lately addressed two sections of the International Council of Religious Education; the Maine State Council of Churches; and conferences in Oberlin and Akron, Ohio, and New Haven, Conn.; and conducted two-day Institutes for leaders and parents in Albany and Schenectady, N. Y. Her summer teaching engagements took her to Pennsylvania and North Carolina and through the Southwest. She plans to spend the second semester of the present year on a sabbatical leave in many countries of the Near East. She is Chairman of the Professors' Section of the International Council of Religious Education, and Vice-President of the Religious Education Association. Recent publications: *How the Bible Was Written*, a new course for young people, to be published by Harpers; "Understanding the New Testament," a brief course for summer institutes for youth; "Resources for Religious Education," *The Journal of Bible and Religion*, November, 1946.

Miss Edick (Assistant Professor of Education) has spoken in recent months before the Hartford District of the New York East

Conference (Methodist); the Waterbury (Conn.) Council of Churches (six sessions); the Springfield (Mass.) Council of Churches (five sessions); the Connecticut Council of Religious Education; the New York State Council of Churches (two leadership courses); and a number of other Church groups. Recent publications: "Thoughts of God for Boys and Girls," *Bulletin of the Connecticut Council of Religious Education*, November, 1946; "Recreation in the Church School," *ibid.*, May, 1946; "Children's Day in the Church School," *ibid.*, March, 1946; "Marionettes in Religious Education," scheduled for early appearance in the *Child Guidance Magazine* of the Methodist Church.

SCHOOL OF MISSIONS

Dean Pitt taught at Garrett Biblical Institute, Evanston, Ill., through the second part of the Summer Session, 1946, and is now serving two days weekly as Charles Butler Visiting Professor at Union Theological Seminary, in New York. He expects to spend next year on leave in India.

Mr. Calverley (Professor of Arabic and Islamic Studies) has published "Observations in Egypt" in *The Moslem World*, January, 1946; "The Kennedy School of Missions" in *The Minaret*, September, 1946. He has also reviewed "Al-Katib al-Misri," Vol. I, No. 1, in *The Moslem World*, July, 1946. He has spoken on "Muhammadanism" in the New Brunswick Theological Seminary, New Brunswick, N. J. on March 28, and made several other addresses.

Mr. Dubs (Professor of Chinese Studies) taught a course in Chinese Philosophy in the Yale University Institute of Chinese Language and Literature in the spring semester, 1946; and two courses in the Department of Philosophy at the University of Hawaii, during the summer session. He delivered six lectures on Chinese Religion in the Graduate School of Columbia University in the Spring, and nine lectures on ancient Chinese history, philosophy, economics, political organization, and society, at Harvard University this autumn. Recent publications: "The Growth of a Sinological Legend: A Correction to Yule's 'Cathay'", *Journal of the American Oriental Society*, April, 1946; "Han Yü and the Buddha's Relic: An

Episode on Medieval Chinese Religion" *The Review of Religion*, November, 1946; and book reviews.

Mr. Steggerda (Professor of Anthropology) is Vice-President of the American Society of Physical Anthropologists. Before this Society, at its annual meeting in March, 1946, he read a paper on "Anthropometric Instruments Designed for the Use of Missionaries." He has contributed to various scientific periodicals, and is the author of essays under the caption "An Approach to Religion" which appear weekly in *The Long Islander* (Huntington, N. Y.).

RECOMMENDED NEW BOOKS

The following books are selected from the Library accession since January 1, 1946, and are recommended by the heads of the various departments of the Foundation.

OLD TESTAMENT

- Finegan, Jack, *Light from the Ancient Past*. Princeton, Princeton University Press, 1946.
- Glueck, Nelson, *The River Jordan*. Philadelphia, Westminster Press, 1946.
- Torrey, Charles C., *The Apocryphal Literature*. New Haven, Yale University Press, 1945.

NEW TESTAMENT

- Goodspeed, Edgar J., *Problems of New Testament Translation*. Chicago, University of Chicago Press, 1945.
- Knox, John, *Christ the Lord*. Chicago, Willet Clark & Company, 1945.
- Minear, Paul S., *Eyes of Faith*. Philadelphia, Westminster Press, 1946.
- Santayana, George, *The Idea of Christ in the Gospels*. New York, Charles Scribner's Sons, 1946.

CHURCH HISTORY

- Burn-Murdoch, Hector, *Church, Continuity, and Unity*. Cambridge, The University Press, 1945.
- Cadiou, René, *Origen, his Life at Alexandria*. St. Louis, B. Herder Book Company, 1944.
- Casey, Robert P., *Religion in Russia*. New York, Harper & Bros., 1946.
- Ernst, James F., *Roger Williams*. New York, The Macmillan Company, 1932.
- Shaw, Plato E., *The Catholic Apostolic Church*. New York, King's Crown Press, 1946.
- Sperry, Willard L., *Religion in America*. New York, The Macmillan Company, 1946.

SYSTEMATIC THEOLOGY

- Baillie, John, *What is Christian Civilization*. New York, Charles Scribner's Sons, 1945.
- Brunner, H. E., *Justice and the Social Order*. New York, Harper & Bros., 1946.
- Ferré, Nels, *Faith and Reason*. New York, Harper & Bros., 1946.
- Kierkegaard, S., *Edifying Discourses*, vols. 3 and 4. Minneapolis, Augsburg Publishing House, 1945.
- Knox, Ronald, *God and the Atom*. New York, Sheed & Ward, 1946.
- Kroner, Richard, *How to Know God*. New York, Harper & Bros., 1943.
- Niebuhr, R., *Discerning the Signs of the Times*. New York, Charles Scribner's Sons, 1946.
- Osborn, A. R., *Christian Ethics*. New York, Oxford University Press, 1940.
- Swenson, David F., *Something about Kierkegaard*. Minneapolis, Augsburg Publishing House, 1945.
- Tennant, F. R., *The Nature of Belief*. London, Centenary Press, 1943.

PRACTICAL THEOLOGY

- Burkhart, Roy, *The Church and the Returning Soldier*. New York, Harper & Bros., 1945.
- Fritchman, Stephen H., *Prayers of the Free Spirit*. New York, Woman's Press, 1945.
- Grant, Frederick C., *The Practice of Religion*. New York, The Macmillan Company, 1946.
- Hayward, Percy R., *Young People's Prayers*. New York, Association Press, 1945.
- MacLeod, Sir George Fielden, *We Shall Re-Build; the Work of the Iona Community on Mainland and on Island*. Glasgow, The Iona Publishing Company, 1944.
- Niebuhr, Reinhold, ed., *This Ministry*. New York, Charles Scribner's Sons, 1945.
- Slater, John Rothwell, *Rhees of Rochester*. New York, Harper & Bros., 1946.

RELIGIOUS EDUCATION

- Association for Childhood Education, *Told Under the Stars and Stripes*. New York, The Macmillan Company, 1945.
- Brown, Spencer, *They See for Themselves*. New York, Harper & Bros., 1945.
- Bryant, Bernice, *God's Wonder World*. St. Louis, Bethany Press, 1944.
- Chatto, Clarence I., *The Story of the Springfield Plan*. New York, Barnes & Noble, 1945.
- Davis, Allison, *Children of Bondage*. Washington, D. C., American Council on Education, 1940.
- Duvall, Evelyn M., *When You Marry*. New York, Association Press, 1945.
- Ferrière, Adolphe, *La Liberté de l'Enfant, à l'Ecole Active*. Bruxelles, Maurice Lamertin, 1928.
- Holbrook, Sabra, *Children Object*. New York, Viking Press, 1943.
- Lindhorst, Frank A., *The Minister Teaches Religion*. New York, Abingdon-Cokesbury, 1945.
- Lotz, Philip H., *Distinguished American Jews*. New York, Association Press, 1945.
- Roorbach, Rosemary, *My Home and Family*. Nashville, Abingdon-Cokesbury, 1945.
- Underwood, Kenneth W., *Christianity Where You Live*. New York, Friendship Press, 1945.
- Veith, Paul and Rogers, William L., *Visual Aids in the Church*. Philadelphia, Christian Education Press, Board of Christian and Reformed Church, 1946.
- Zeligs, Dorothy, *Story of Jewish Holidays and Customs for Young People*. New York, Bloch Publishing Company, 1945.

GENERAL MISSIONS

- Davis, J. Merle, *New Buildings on Old Foundations*. New York, International Missionary Council, 1945.

INDIA

- Archer, John Clark, *The Sikhs*. Princeton, Princeton University Press, 1946.

- De, S. Kumar, *Early History of the Vaisnava Faith and Movement in Bengal from Sanskrit and Bengali Sources*. Calcutta, 1942.
- Hodge, John Zimmerman, *Salute to India*. New York, Friendship Press, 1946.
- Macnicol, Nicol, *C. F. Andrews: Friend of India*. London, James Clarke and Company, 1945.

CHINA

- Fei, Hsiao-t'ung, *Earthbound China*. Chicago, University of Chicago Press, 1945.
- Yang, Yung-ch'ing, *China's Religious Heritage*. New York, Abingdon-Cokesbury Press, 1943.

LATIN AMERICA

- Briceno, Olga, *Cocks and Bulls in Caracas*. Boston, Houghton, Mifflin Company, 1945.
- Rycroft, W. S., ed., *Indians of the High Andes*. New York, Committee on Cooperation in Latin America, 1946.

AFRICA

- Fortes, Meyer, *The Dynamics of Clanship Among the Tallensi*. New York, Oxford University Press, 1945.

SOCIOLOGY AND SOCIAL WORK

- Strode, Josephine, *Introduction to Social Case Work*. New York, Harper & Bros., 1940.
- Weber, Max, *From Max Weber: Essays in Sociology*. New York, Oxford University Press, 1946.

ANTHROPOLOGY

- Corner, G. W., *Ourselves Unborn*. New Haven, Yale University Press, 1944.
- Jacob, H. E., *6000 Years of Bread*. New York, Doubleday, Doran, 1944.
- Kroeber, A. L., *Configurations of Culture Growth*. Berkeley, University of California, 1944.

ALUMNI LETTERS

Kassel-W., Mainweg 7
Grosshessen, Germany
American Zone
21 6 1946

Dear Mr. President,

After many years of an enforced silence I welcome the opportunity to get in touch again with Hartford. The two years which I spent at Hartford Theological Seminary, from 1927 to 1929, are among my most precious memories. The men with whom I was especially well acquainted at that time, were President Mackenzie, Dean Potter, Professor E. S. Johnson, P. E. Shaw, Professor Thayer, Albert Penner, F. Nelson Schlegel, Joseph W. Schwager—to mention only a few names. In 1928 I took the S.T.M., and in 1929 the Ph.D. degree. After my return home I was ordained to the ministry, in 1930, and started my work in a large country parish in Thuringia, not far from the Wartburg. There several of my American friends visited me, in 1930.

Soon after 1933 I met difficulties because of my connection with the Bekennende Kirche, and in 1936 I came to this church at Kassel where I worked until 1940, when I was drafted. After an intermission of more than 5 years I returned home from Italy, in September, and am now to rebuild this congregation, which before the war numbered about 10,000 souls. Now there are about 4,000 left, who live in the ruins of their homes, in cellars, in garages, and so on. The difficulties are untold; to begin with, the bad physical condition of everybody and the lack of everything. The only meeting room for this large church is a schoolroom where there is room for not even 100 people, we have no paper, a few Bibles and New Testaments, no hymn books available except those which are left from the destroyed homes. This summer we expect to build an emergency church for which we were lucky enough to get some material. It is an old horse stable which we could obtain and which will be erected on the site of our old church room.

I personally am grateful that I returned home unwounded and in bearable physical condition. My home was destroyed in 1943 and 1944, and my family (wife and 5 children) are still evacuated. Once

a week I have the chance to see them for a day. They are all suffering from undernourishment, especially the youngest children.

I am, Mr. President, yours very sincerely,

KARL R. DETTMER, Ph.D.

Germany, (23) Worpswede/Bremen, No. 100

Dear President Barstow,

Will you still remember me? Will any of my teachers of 1932-33 still be in Hartford, when I was there as the first female exchange student, from Marburg? Will you be able to get over the general dislike, that almost the whole world feels for us Germans now?—These and many other questions come to me and make it difficult for me to write to you. And yes, now that this most terrible war is over, I am glad, that an opportunity is given us again for sending letters to America.

After my marriage to the architect, Dipl. Ing. Gerhard Petzold—Katherine Schutze made his acquaintance, when she was in Marburg—we lived in Dortmund till 1943; two daughters were born to us, they are 4 and 5 years old now; two little sons followed, after we came to our present living-place: (23) Worpswede/Bremen, No. 100. They are 2 and 1 years old.—Six weeks ago my husband returned from American imprisonment; and now we are infinitely grateful, that our family is alive and together again. Great sorrows however overshadow this only joy, one can have in this time. A most severe famine is near.

You never would recognize Germany if you were here now. An ocean of sorrow and suffering, wherever you look; ruins in the cities, ruins in the hearts of men . . .

Of course you can't buy anything in the shops, now even—for example—a small thing like a comb (yes, you laugh, but it's very disagreeable to comb the long blond hair of your daughters with the wreck of a comb!). Much worse it is that you can't get any shoes for your children; now, in summer, they can go barefoot most of the time; but in winter?!

You can't imagine how crowded every room is here. Germany has over 200 inhabitants on one kin. A terrible state of things in all

its consequences. Whenever I think of the times before this formidable war—and that wonderful year in your Seminary never to be forgotten—those days seem to be a dream.

I have but one wish right now, that at least our children won't feel so much of the heavy burden that lies on the hearts of their parents. O, may they really grow into a world of democracy and freedom!! If they overcome this time of need and hunger!

Sincerely

MRS. HERTA PETZOLD,
formerly Herta Zimmermann

Thöningsen über Soest (21b)
Westfalia, Germany
August 10, 1946.

My dear Dr. Barstow,

More than 8 years have passed since I wrote you, and what has happened in these years! Already long before the outbreak of the war my correspondence to America and Britain practically had ceased because of the censure of the Gestapo. Already since 1933 or 1934 it became almost impossible to write anything important to friends abroad, especially on such a precarious subject as the situation of the church in Germany. In fact, several letters of mine to American friends were intercepted by the Gestapo and I had a lot of trouble on that account. In public speeches I was called an "enemy of the nation," etc.

But now this obstacle has ceased to exist and I want to hurry to get in touch with you again and give you a short account both of my personal experiences and of the life of our church during this period.

For me personally as well as for our church it was a time packed with difficulties and troubles. But at the same time it was God who by means of these very troubles took us into his education and led us deeper into his truth. You will remember that during my time in America I was not at all mature as far as theology is concerned. Judging from my present standpoint I must say that I was too young and had far too little really sound theological knowledge. So I did not make sufficient use of all the great opportunities which both Hartford and Princeton seminaries offered. My actual theological education came rather in the years in Germany, both in the literary field and in practical life. As I had not yet finished my study, I had to spend another year as a student after my return to Germany. Already during these years and even more during the following years I was drawn right into the church struggle and all the problems involved. I joined the Confessional Church from its very beginnings. This naturally led me into considerable trouble but retrospectively looking I cannot help being very grateful that God led me that way.

It was the combination of a deepening theological knowledge with certain urgent and intricate decisions, that is of theory and of prac-

tical life which was characteristic of God's educational method with the church in Germany during this time. We never could choose the problems but they were given to us by the enemy and we were forced to give an answer by taking certain practical steps. So our answer to the theological problems in question was not only a theoretical one—say a theological statement—but a highly practical one which often led us into conflict with the Nazi state. It was no external authority which made us obey the orders of the Confessional Church with respect to the point in question. In fact, there was no external authority which could force us to act according to biblical principles. The administration of the Confessional Church had its authority only by convincing theological arguments by which they would bind us in our conscience so as to resist the pressure of the state.

But often the decisions were not clear and both the adversary and our little faith did all they could do to confound the alternative. Just as the tempter in the fourth chapter of St. Matthew's gospel, so also in Germany the adversary made good use of most orthodox and Christian arguments. So it came to pass that many a denial and sin on our part happened. We do not feel proud of the fact that today the Confessional Church has "won the battle" and obtained dominant influence in the Church in Germany. We also cannot boast of having suffered during the years of the struggle. Well, the Gestapo put me into prison for a few weeks and for more than four years I did not receive any official salary, I was under constant threat and pressure by the state and the Nazi party, and while a soldier I was in danger of being court-martialed. But any boasting of ours is stifled by many shortcomings of which we feel guilty. Still, the experiences of our church in these years are so overwhelming that we can only praise God who in spite of our shortcomings opened us the treasury of his word and glorified his name over our sins and failures.

When in 1932 I returned to Germany, after those two glorious years in America, I found the country in a state of fever, both in the political field and in the general thinking and ideas. Radicalism and fanaticism on the left as well as on the right was rapidly gaining ground while the number of those who looked at things more calmly was dwindling in a most disquieting way. Already in 1930 one could clearly foresee that either of these two radical political gospels was bound to acquire power in the state sooner or later. You will under-

stand that in view of this feverish high-tension I almost immediately repented of having left the United States. But I had to finish my theological study, there was plenty of work for me and I had neither choice nor time for meditation.

The church, being split up into different theological groups, was unable to master so critical a situation. There was no uniformity in the attitude towards National Socialism and the problems it brought up, and what is worse, there was no clear and convincing theological attitude by that time. The church was still engaged with the regeneration of theology among its clergy and at the universities which in the twenties had been initiated by Karl Barth, Brunner, Thurneysen, Bultmann, etc. This theological reformation had to be gone through before clear answers to the problems of the day could be given. It was not by illegitimate provisional theological shifts but only by a thorough rebirth of sound biblical theology that real help could be expected. But this took time. No immediate and palpable results could be enforced and for the moment the church certainly was not prepared to say to the public the pertinent word so urgently needed. It was a highly tragic situation that the church was not ready at the time when her service was so badly needed by the nation. It was only in the practical school of the struggle against National Socialism that the church learned what it should have known ever before.

It can be demonstrated in almost every detail question that the church was about to gain a clear theological insight and a firm standpoint in the respective questions. But full clearness was not yet reached, discussion was still going on and so, under the temptation of numberless confounding arguments and counter-arguments, and last but not least, under the most brutal pressure of the state it eventually happened that the church more or less yielded. Later it became evident that it was not so much theological insight that was lacking but rather faith and courage. But this was realized only retrospectively after many a denial had happened, just as St. Peter did not see and realize what he had done before his denial was fully accomplished. The church in Germany also has reason to go out and weep bitterly.

In view of the fact that even many really good theologians were without real insight it was not surprising that the nation fell so easily victim to National Socialism in 1933. It should always be admitted that the church has a great share of responsibility for the evil and

disastrous developments which later ensued. I can well understand that observers abroad were often disappointed by the Confessional Church which failed to resist National Socialism as strongly as they had hoped. Even men like Martin Niemöller and Karl Barth, who certainly saw things much clearer than most of us, have actually far underrated the demoniac danger and for a considerable time were by no means 100 per cent opponents to the Nazi state. But things were likewise underrated by many people abroad. It should not be overlooked that foreign diplomats, scientists, artists, academic circles, intelligentsia, and even governments have actually for years negotiated and cooperated with Nazi Germany. At least there can be no doubt that if the foreign governments in 1933 or 1935 would have realized the danger which this Nazism in Germany meant to the world and consequently would have taken the necessary political or military measures in time, the Nazis would not have been able to gag the church as well as the political opposition as completely as they later did. How much sorrow would have been avoided!

Furthermore, the failure of the Christian education of the people both by the Protestant and Catholic churches during the previous decades, became visible. Not having clear theological insight itself, the church had been unable to convey to the masses a basic knowledge or rather instinct of what by Christian conscience they were allowed to do and what not. By the impact of an enormous political propaganda a great confusion arose even about the most fundamental moral and Christian principles. Even the Ten Commandments were not left undisputed. Seen on the whole, the church had not succeeded in conveying to the nation a clear conviction as to the point where at all events they had to resist. This, of course greatly impaired those who were willing to take a firm standpoint. Although on the surface Germany continued to be more or less of a Christian nation, the general frame of mind gradually had become entirely weak so that it could not be expected that the nation would be in a position to resist the temptations which were to come over them so soon.

An observer from without always can judge much more clearly than the one who with his whole personal existence is so closely and disturbingly entangled and grappling with the issue. Today, we also know better how we should have acted. No doubt you will know that confession of guilt which in the fall of 1945 in Stuttgart was given by leading men of the German church to the representatives

of the foreign churches. So you will understand that I do not by any means want to excuse us by pointing out that the temptation with which the German church was confronted was one of such a strength as perhaps the world had not seen before. For it looks as if the demons have lifted their heads higher and have shown their true nature more distinctly in the very country of the Reformation than anywhere else in Western civilization. No doubt that these demons exist also in other countries with their happy and quiet atmosphere or religious tolerance. We also for many generations used to have such a quiet atmosphere, at least on the surface. But now we have gained a disquieting insight into the underground abysses of man's heart. This we cannot forget. We can only ask Christians abroad to study these things carefully in order to get the spiritual profit out of what we had to go through. This time God in his mercy has protected you from those dreadful consequences of ungodliness of which we have given an alarming example to the world. By this example it has been demonstrated to the Christians in all the world how these abysses of human nature threaten our whole civilization. Secular ethics evidently is no sufficient protection against them. Personally, I am firmly convinced that sooner or later the demons will lift their heads also in the other Western countries in some new disguise, of course, different from the one they used in Germany. Living Christian faith and a vigilant church, well founded in biblical theology are the only efficient means to early detect and overcome these dangers.

The food-crisis which is afflicting us badly seems to have reached its climax. All articles of food are extremely scarce—all on ration-cards, of course. The most critical item is fat the daily ration of which amounts to 7.5 grams. If possible you should take the trouble of actually weighing such a quantity on a scales in order to gain a notion what it means to live on it. Of course, nobody can really work on such a ration. One feels tired all day. There is little initiative with respect to rebuilding destroyed houses and reconstruction in general. Tuberculosis and all other diseases are reaping a frightful harvest. Recently a British newspaper wrote that while in the West of Germany people are starving, large agricultural areas in East Prussia are not even tilled because the population has been evacuated! The black market and every sort of illegal trade is mushrooming, corruption and bribery is so wide-spread that it is hardly possible to do anything against it.

In my profession my position is not unfavourable. All former hindrances of the work of the church have been removed. No anti-Christian propaganda exists any more, on the contrary, over night all the world has become Christian, however suspicious this sudden conversion may be. I am now an assistant minister in Westphalia, but my wife and I cannot feel at home in this part of the country. As soon as there is a chance we wish to emigrate to the United States or to Canada. Already since 1933 we were conscious of the fact that we were strangers in this new Germany. She had ceased to be our "Vaterland" and it was only the love to our East Prussian homeland, to the church, and to our home which after all, although only half-heartedly, made us stay in Germany. It was "National" Socialism which in a long and painful process eventually succeeded in driving out of our hearts every feeling of patriotism—and as you know we certainly did love our fatherland. Now we feel desperately uprooted. Moreover, what my wife had to go through has terrified her so much that she has but one desire; to get out of that frightful European atmosphere as soon as ever possible. But this will be extremely difficult because today millions of Germans have the same desire of emigrating.

Gerhard Klingenburg was killed in action near Moskau in the winter of 1941/42. I was sincerely sorry when I received word about it. Recently I saw Professor and Mrs. Frick at Marburg. Marburg is one of the few cities which is not in ruins, except only the railroad station and a few houses. Mrs. Frick is as charming as she ever used to be. Apart from the food shortage, they are well.

Yours very sincerely,

HANS DECKE-CORNILL.

Y. W. C. A.
901 Lepanto Street
Manila, P. I.
June 2, 1946

Dear Friends Everywhere:

Into dust and noise and darkness I came. No lights except in Army installations. We burned candles, if we had them. We went to bed if we did not. The street outside my window was in eternal procession of Army vehicles—jeeps, trucks, "six-by-six," weapon carriers, command cars, tanks, "ducks," enormous armed things dragging a still more enormous something-else, so heavy they shook the house as they passed; more jeeps, more trucks, more everything. Eternal noise and much dust from daylight until one or two in the morning.

Yet, with all this, no transportation for civilians. If you saw a private car, you stopped and stared. No busses, no street cars (they are all destroyed, never to return), a few carretelas and carromatas. These two-wheeled carts used to roam the streets of Manila by the thousands. During the occupation many of them were used for firewood, while the horses were taken by the Japanese or eaten for food.

If one worked for the Army, one had a "pick-up" each morning at a certain corner. If you were fortunate enough to make friends with the G.I. driver, he might stop at your door. You were deposited in the same way each evening. Few worked for anyone but the Army. There was no other business, except the one business that was everywhere; on every street corner, in shacks by the side of the road, in tumbledown wrecked shops, in battered houses, one made a little money by catering to the G. I.'s, giving them what they seemed to want—beer and whiskey, cheap shows and souvenirs (seldom real samples of the art of the Philippines), night clubs and dance halls. There were literally thousands and thousands of them, labeled with every name that could be thought of, every combination of adjectives that might welcome or attract.

They were like a plague. They were the ever present evidences of a diseased body covered with sores. I hated to go down the Escolta at night. This street, once the heart of Manila's business district, was awful. No street lights anywhere; the blare of cheap music and loud laughter everywhere. It gave one a feeling of something crude

and coarse and uncouth. One felt sick at heart that a city could fall so low, that American men could be satisfied with so little. Many, of course, were not but there were thousands of men everywhere, half a million altogether. The streets, the lanes, the highways were an endless procession of men in khaki, men going somewhere, men going nowhere, men thumbing a ride to someplace else. Army everywhere. And everyone catering to the Army in the hope of getting the money needed to recuperate himself.

Others might wash, iron or cook for the Army; or work in office or shop for the Army, or drive for the Army motor pool; or build or move or repair Army installations; or unload and unload and unload the eternal procession of Army ships at the piers day and night, night and day, bringing the things that were needed and the things which were no longer needed, now that the war was over. Many worked while others looted or stole. It was such a lucrative business, the black market was like a hungry wolf swallowing anything and everything. The little fellow might get caught, but no one worried about him very much. The gang was too well organized to be afraid. They could make enormous profit with no capital. It was a temptation to steal and sell. The quantity of material at the piers was so great, it was impossible to check on it all. More than that, nobody in the Army cared. The war was over. What happened to this or that, worth a few hundreds or thousands of dollars, really was not important.

There was just one thing that was important. That was getting home. In every office, on the streets, with the men one picked up in one's jeep, there was just one subject of conversation—"How many points I have"; "when am I going home?"

Eleven out of fourteen boxes of things I purchased in Australia were lost. They were the things I hoped would help rehabilitate our Y. W. C. A. We awaited their arrival with such anticipation. Three boxes came; three were looted on the boat; eight slipped into oblivion from the pier. Nobody was concerned. "Oh, it happens every day!" "Sorry, I can't do anything about it. When do you think we'll get home?"

The bay was full of ships, hundreds of ships. But they did not take the boys out fast enough. There was little for the men to do. They had plenty of time to think and to talk and to criticize the management of the universe and especially the Army world. They

had a big parade of protest—an enormous crowd of men with placards and speeches.

The ships did move a little faster; maybe they would have anyway. The G. I.'s did begin to thin out a little. A camp would close, a battalion be moved. The lavanderas would search for work elsewhere; the liquor shops would fold up and move away or turn into grocery stores as the Army began to dispose of its surplus food to break the terrible prices of the "black market." Cans of everything piled up for sale in small shops, in big shops, in boxes on the sidewalks. Canned Army food was everywhere. One bought the cases of rations at fairly reasonable prices and food cost went down somewhat.

Then from somewhere civilians began to emerge; civilian needs to be catered to. Shops appeared; makeshift made of wood, both old and new, and corrugated iron, often built on the foundation or with the one remaining wall of what had been a good house or shop in prewar days.

Then busses appeared, a few at first, then more and more. But such busses! Parts had been dug up and reassembled from their various hiding places; but they *would* run—at least they usually did. One could begin to get places. That is, if you could jam yourself into the crowd that had arrived before you. They might or might not go near where you wanted to go, but at least you started.

Then we had light! First it was Coleman lanterns. Then the Army connected the Y. W. C. A. with electricity. What a day when we turned a button and there was light! Of course not much. There were few bulbs. Those we found cost a fortune. A package arrived with seven from San Diego. How I rejoiced! A light on my desk, a light over my dressing table. Almost too unbelievable.

Next the Army began selling jeeps; old jeeps, to be sure—no new ones. What excitement that caused! We could buy a jeep. Then the notice, "All jeeps will be sold by bid in lots of 79, 80 or more." We needed only one! Companies bought them up and resold, sometimes put in condition, sometimes "as is." So jeeps appeared and jeeps converted into small busses. Some well painted and looking very well groomed; many dilapidated and forlorn, guaranteed to break down any minute.

Aside from the food shops and eating places, the next to come to life were the sign painting shops. Few people or companies were located where they had been before. Almost no one had a sign left.

Paint pots went into action. The Filipino is clever with his brush. New signs walked down the streets continually.

Next, can you guess what? Fashion schools! Hundreds of girls and women streamed in to enroll. One must learn the latest in fashion for dresses and for hair. A few weeks ago twelve hundred were graduated from the DeLuxe Fashion School.

After a few more months had passed, hammers and saws went to work in earnest. More and more stores were opened, with hardware, paint, cloth, real estate, books, drugs and so forth and so forth.

People began coming back to Manila from the provinces and from the States. Private cars that had been hidden returned to the city. Cars that had been taken by the Japanese, if you could prove ownership, might return to you—or be bought back from the government.

Quiapo (pronounced Key-a-po) became the heart of Manila, the milling, throbbing center of the city. At the foot of Quezon Bridge, the plaza in front of the old historic Quiapo Church, became the nucleus of everything. Little shops sprang up all around it. Busses made it their destination. Friends would say, "If you can get me to Quiapo, then I can get home all right."

We are most excited because the "Sea Lynx" is now in the Bay and on it is a station wagon for the Y. W. C. A., the gift of Mr. and Mrs. Henry Ford, to replace the one which did such valiant service during the occupation days and wore itself out being a Good Samaritan. Now its successor comes to help us rebuild our world. We hope we shall ride in it to greet the new Republic on July 4.

A jeep, however, had to serve to take us to the inauguration of President Roxas last Tuesday, the 28th of May. It was a very simple but very impressive ceremony. A grandstand was erected in the shadow of the ruins of the once beautiful Legislative Palace where President Quezon became the first president of the Commonwealth of the Philippines. Here Manuel Roxas took his oath of office, the last president who will swear his allegiance to the United States of America.

The presidential address was a fine statement of his aims. Roxas has promised to do much for his country. His task will be an extremely difficult one. A new country to build on the ruins of the old, with nothing in the treasury with which to do it. Loans are the only hope. I wonder if you have read much about the Bell Bill. It is to make possible such loans, but only on conditions which will favor American

business. President Roxas takes the point of view that the bill is the best that can be hoped for at present and urges Congress to accept it.

The Democratic Alliance which is a small group but probably the most liberal and well informed in the political life of the Philippines today, is opposing the passage of the bill, as they feel independence should mean real independence and not give special privilege to any nation, even if it is the nation which has been the closest to the Philippines in the last half century. They believe that the American people who are sympathetic to the Philippines would not approve of the bill if they knew what was involved in it. The new amendment that is being suggested, it is hoped, will be of some help.

AUGUST 22:

Now Mother's and my plan is to finish the task here by November and try to be home for Christmas. These days all plans are "subject to change." But I may be back with you before you know it. In January our Foreign Division wants me to help in the raising of the two million dollars which the Y. W. C. A. of the United States hopes to have as a rehabilitation fund for countries such as the Philippines who have suffered so much. After this year in a country of devastation I do feel that, as a thanksgiving offering because America has been spared what others have had to endure, we should give this and more, to help those who have had to go through such deep valleys and such tragic suffering in the years that have passed.

So I am glad to return and help all I can. I hope as I am sent hither and yon to speak, my path will cross the paths of many of you. What a joy it will be to see old friends again. September of 1940 when I sailed away seems a long time ago!

All good wishes to each of you.

As always

ANN GUTHRIE

Pottersville, New York
October 31, 1946

My Dear Mr. Stafford,

It was sixty-two years ago this Fall that I entered Hosmer Hall on Broad Street to receive a welcome from Dr. Thomson, a fellow alumnus of Old Union (class of 1827), and from Dr. Hartranft, Dr. Riddle, Dr. Karr, Dr. Bissell and Dr. L. Pratt.

I came from the (Dutch) Reformed Church (Schenectady) and chose Hartford rather than New Brunswick for personal reasons, and was always glad I did so.

There are four 1887 Hartford men still living—Butler, Byington, Dailey, and White—all retired from active service. All in all ours was an average good class in their personal work for Christ and His Church. As Class Secretary I have kept track of the men and their families since graduation in 1887.

Also, I have been Class Secretary of 1884 at Union College—our class has met annually on the campus since 1880—and has been the outstanding class in college awards in support of alma mater. I owe Hartford more than I can express.

Sincerely and gratefully,

W. N. P. DAILEY, H.T.S., Class 1887.

